

Uncle Setnakt Sez - Become Evil and Rule the World:2

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May all the readers of Brimstone enjoy a gladsome Yule! May those that live by the watchword of Indulgence find joy in the succulent meats, candies, and cookies as well as the revelry of New Year's Eve! May those that live by the watchword of Xeper exalt in these things and in the dark Work of Yuletide! Hail Year XXV!

Now concerning the task of becoming Evil and ruling the world:

1. Control daydreams. Encourage people to live in their daydreams. Tell them they may become great writers, painters, hunters, etc. Fantasy is the most intoxicating drug. If you become their pusher, they need you. As a Black Magician, you must tone down (or eliminate) your own daydreaming. Set extraordinary goals for yourself. As you achieve real goals and put aside intoxicating fantasy, you will become aware of new things. Just as the drug addict is unaware of the physical world around him, the daydreamer is unaware of the spiritual realities surrounding him.

In White Light religions, you're supposed to pray first and then hope big G will send you things. In the Left Hand Path, you must achieve your goals on your own. As you achieve them -- as you become yourself -- only then can you feel the presence of other intelligences that have separated themselves from the universe.

2. Create your own goals. Some people join the Left Hand Path to learn Lesser Black Magic to gather all the status tokens of the American dream. Others pour themselves into Greater Black Magic to become some muddy-thinking occultists. These people try and try, but all they're practicing is White Magic -- the art of transforming yourself into one of the herd. Consider the true Black Magician. She's always wanted to be that vampire she saw on a movie when she was five. She uses strategy and reason in her LBM. She gets enough money to drive around in her Black Massarati. She learns the cosmetic arts to shape herself to her true form. She moves in a sea of elegance and desire.

The great American dream? No. A nut at the crystal counter? No. She has become herself. If she worked with an initiatory society, she didn't become involved in its politics. She didn't try to conform to nonexistent rules. She becomes herself and then she's ready for GBM. She invokes the vampire within her. If she accomplishes this carefully chosen goal, then the Lord of Darkness may dwell within her. The lady vampire in the movie? No, it wasn't an outside goal she fixated on. It was a touch from her future self. We are Gods after all. Don't look for omens -- you only recognize them long afterwards.

3. Personalize your magic. White Magic insists on repetitions. You say this, do

that, breathe this way. In Black Magic, we move toward our own godhood. This is a harder path. We actively use our own memories and moods in the ritual chamber. This is not to be confused with introspection or simple moments of religious ecstasy. We refine and use our moods deliberately. They are just as concrete as swords, bells, incense, etc. and much more powerful. But like tools, we pick up our moods and use them and put them away. Since Black Magic requires a tremendous self awareness, it is not for psychotics or weak-willed individuals. We do not deny that unaware individuals may achieve great sorcery, but they will never achieve godhood. When you find those moments that you truly **are**, you have a glimpse of godhood. Awareness first, then Magic.

4. Satanism has common aspects with feminism. Both insist on politics of the personal. Both grew from the philosophical cauldron of the sixties. They broke from the institutionalized dialectic of America. Party one says these are the issues, and here's how we solve them. Party two says yep, that those are the issues, and here's how we solve them. Satanism and feminism said no. The important issues are things that society doesn't talk about. Freedom begins with my body. Freedom begins here with my mind. Feminist work centered on body and sexual freedom. (It saddens me that many feminists have internalized the paternalistic concept of Virginity rather than the liberationist perspective of exploration. Uncle Setnakt tips his horns to liberating feminists, Anne Rice and Kathy Acker.) Satanism centered on the freedom of desire and thought. The word Indulgence brought about a reversal of morality. We could seek out all those things denied us by Christ and Freud. We no longer hid our fetishes -- we flaunted them. We could even admit to greed (note how deeply the word of Indulgence has penetrated our society -- evangelists now preach the love of money, no doubt to the puzzlement of the pale Nazarene). But we escaped from the trap of being a simple antithesis to Judeo-Christianity; in X we received the word of Xeper. We now go beyond external systems of good and evil. Just as our feminist sisters are beginning to achieve freedom of their bodies, we are achieving freedom of our whole being.

5. Satanism has common aspects with Situationism. The criticism of the French New Left has begun to ask, What is the self in a commodified economy? What are we in a society which attempts to buy, sell, and (above all) package everything? A world in which quantity has replaced quality and advertising has replaced thought is antithetical to coming-into -being. The Situationist approach has been a duality -- the inner life of the individual must become her own work of art, the outer work becomes an endless act of criticism -- decoding and deconstructing everything for its hidden texts. Whereas the Satanist must become aware of hidden texts, the ceaseless mental masturbation of deconstructionism is merely another trap. The Satanist does pursue the inner work of making his life a work of art. But the Satanist does not waste time criticizing/deconstructing society; instead she imposes an order on the economy of signs. She takes what she will for her own life and co-opts society's packages for the purpose of control. Anton LaVey once remarked that the truly Satanic society could be symbolized by a shiny Duesenberg parked at the curb

surrounded by twenty admirers. The car has more life than its fans. Anton didn't go far enough -- only if the car is owned by a Satanist who is co-opting its fame for his own use is it a truly Satanic society. Both Satanism and Situationism are grounded in semiotics, but Satanism alone goes beyond the criticism of society to the imposition of our own order upon it.

6. Satanism shares some aspects with Nazism. Both contain the notion of an elite which energize and direct the masses. Both are frank about the power of Darkness and the stimulation of dark images. Both draw power from the distant past and the far future. Both are committed to the ideal of speeding mass evolution by speeding individual evolution. Where the Nazis went wrong was turning their dynamism against the life forces of others. Satanists consider life force as a precious resource. (By the way, if you hear of any group sacrificing animals or humans, they are not Satanists. If you live by -- or aspire to live by-- Satanic ideals, make sure you contact the correct authorities.) Satanism and Nazism release tremendous forces within their elite (and in the masses). Consider impoverished post-WWI Germany, which rose from its ashes under the dynamism of Nazism. Consider how the German rocket movement lives on. There's a pure example of lifeforce worship. The desire to push ourselves further and further into the great Dark. Both Satanism and Nazism push at the individual; however, Satanism has replaced the destructive hatred of Nazism with the pure black light of challenge.

7. Learn how to use the external nervous system. We have an opportunity as Black Magicians which generations of our kind would've given up their familiars for. An electronic net of TV, fax machines, personal computers, telephones, radios cover the world as never before. This presents the Black Magician with a one-to-one and a one-to-many chance to exercise his magic. The personal computer (plus a modem and telephone) enables us to work one -on-one beyond spatial and temporal limits. New Age buffoons are trying to get information from their "channels" -- we can exchange information instantly. If I'm designing a ritual involving a strobe light and I want to know what Hz to set the light at, I can dial up a neurophysiologist Black Magician colleague. He'll tell me 6.66 Hz will induce a state between alpha and theta rhythms. The personal computer allows networking -- the elect can exchange its knowledge under the noses of the profane. Perhaps more than any other piece of technology, the personal computer is an external manifestation of the word of Xeper. In addition to one -toone networking, one -to-many communications provides an opportunity for largescale LBM. The Satanic potentials of TV and film are only beginning to be explored. We can illuminate or control. We could even create new archetypes. I am sure as the words of Indulgence and Xeper reach more individuals, we'll see many more Satanists following the lead of my nephew, the Daemon Egan. Human society is providing a nervous system -- it's up to us to provide a brain.

8. Learn to be gentle with yourself. The word of Indulgence teaches us the importance of ourselves. It reflects both delight and reason. We must fill our lives with our own comforts. Not as hermitages, but as places of strength. As we

progress we will encounter more and more resistance from the profane world. If we fail to make our lives places of beauty, we will wither under the pressure of profane life. Since we are the one-eyed men in the kingdom of the blind, we must take time to fill our lives with paintings and parks. It is not enough to become awake in a world of zombies, we must take responsibility for our enjoyment in such a world.

9. Learn to make the gesture of support. We are not under the commands of the Right Hand Path to love everyone. Black Magicians are by nature individualists. However, if we are to become aware of our own natures, we must learn to recognize the Satanic in others. Whenever we see the sparks of the Black Flame stirring in another breast, we must make a gesture of support. We can give a book, or have a talk, or best yet challenge by example. We don't proselytize or interfere in the fates of those struggling to awareness, but we've got to let them know that awareness is out there. That it is possible to be a separate intelligence. As we grow in power and knowledge we may even fan the Black Flame in others through lasting works of art and communication. Black Magicians are -- for the most part -- a solitary lot. That we find friendship (and even love) along a path which emphasizes individuality over all is truly a mystery. But we are the keepers of mystery and the administrators of the Dark Estate.

Uncle Setnakt hopes you have a pleasant day.